

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCER.

**TERMS.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close; and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 17, 1836.

From the New-York Observer.

### EDUCATION CAUSE IN THE GERMAN CHURCHES.

Mercersburgh, Nov. 20th, 1836.

Rev. Dr. Patton, Secretary of the Presbyterian Education Society, New York.

Rev. and Dear Sir.

In directing these lines to you, I do not withhold the expression of the gratification, which our Synod has given to every lover of the German Reformed Church, by establishing a college in connection with our Theological Seminary. This transaction indicates the crisis which has taken place among us. We have become sensible of our wants, and taken the first steps to meet them; we have at length listened to the sighs and complaints of our destitute Zion, laboring under a want of ministers, and have resolutely determined to provide for our perishing brethren, on a larger scale than hitherto. Should not this determination give joy to every Christian, to whatever denomination he may belong?

It would be equally as vain to deny the fact as it will be noble in us to acknowledge that of all the churches in the United States, the German churches are farthest behind the spirit of the age. Zeal and activity in spreading the Gospel throughout Seminaries, Missionary Institutions and Societies, are among the principal characteristics of our time. Though our church has within the last year begun to feel her duty, as regards the missionary cause, the German churches, comparatively speaking, have done but little in all this. And yet it was Germany that caused the ever-blessed Reformation; it was Germany that gave the impulse to the world, to burst the chains of darkness, of ignorance and blind superstition, and to establish that purity of faith which Protestants now enjoy. He that bursts the chains of darkness, cannot be himself blind; he that dispels ignorance, cannot be satisfied with it. And besides many deeper causes for this revolution, proceeding directly from on high, it is admitted by all, that the general intelligence prevailing in Germany at that time, was perhaps superior to that of any other country in Europe. The time had gone by, when, with the Germans, strength of body was a particular merit. The gifts of the mind, science, skill in arts, useful efforts for civil comforts and decency of manners, were esteemed more highly than riches or physical strength. Princes were proud to protect literature, the nobility were ashamed of arrogated privileges, secured only by accidental birth, and aimed at the honor and distinction, which the cultivation of the mind confers. The German Universities flourished; the study of the ancient classics showed the great difference between the past and the present, between intellectual freedom and slavish dependence on the authority of men; and the press, a German invention, enabled nations to converse with each other, and spread new ideas, and general intelligence with such alarming swiftness, that the Doctors of the Sorbonne advised the king of France to suppress this art in his kingdom, as the invention of an evil spirit.—The torch of light thus kindled, cast its beams over all Germany, and that which neither personal strength nor heroic boldness could have effected, truth, which had seized the minds of the nation, and swayed every prejudice with irresistible power, produced easily. So may waters, shut up by an artificial dam, appear without life or motion, whilst they constantly strive to undermine their hated barrier, but when the smallest opening is gained, their natural motion awakes, increases, communicates itself to the whole body, and will not rest before the floods break down the dam, overflow the country, and enter again a regular bed. Germany was charged with a revolutionary spirit, and Luther touched on that spring, which caused the tremendous explosion of the proud edifice of hierarchy, from whose midst the papal throne rose, towering above all worldly and ecclesiastical majesty.

The same blood that animated the Reformers of Germany, flows still in the veins of their descendants.—They have the same seriousness and cool foresight, the



same love of freedom, the same delicate principles of true honor, the same resolution, perseverance and diligence, that their fathers had, and they will have the same boundless desire for acquiring knowledge on the one hand, and for christianizing the world on the other, if this desire, which is already awakened, more than the most sanguine, ten years since, could have expected, is once sufficiently cultivated.

I have been often astonished to perceive, how little the *German Reformed Church* is known in this country. Many even enlightened persons seem to be of the opinion, that all Germans are followers of Luther, or identify the German Reformed with other denominations. This is certainly incorrect, and our church ought to wish to be known by her distinctive character.

Two years after the fire of Reformation had broken out in Germany, another, as is well known, appeared from almost the same external causes in Switzerland. Zwingli, but one year younger than Luther, was animated by the same piety, the same love of truth, the same aversion to oppression both political and religious. These men resembled each other in character, in a striking degree, so that no doubt, under the same circumstances, either might have become what the other was. Difference in circumstances and education, however, caused a diversity in their opinions. Luther, remote from political affairs, though attached to his convictions, determined and unaccustomed to yield, was perhaps less free and independent in his views than Zwingli, who, a countryman of Tell, had imbibed a republican spirit, and dared with greater boldness to declare himself at once free from all former relations. Difference of education also added its influence. Luther had zealously addicted himself to scholastic philosophy, and had accustomed himself to think in a strictly systematical manner. Zwingli had prepared himself rather for a preacher than a learned theologian, and whilst Luther would not admit anything as truth, unless it was in conformity with his system, Zwingli, more free in this respect, likewise received as truth, whatever his penetrating understanding, his quick and subtle perception, presented to him as such at first sight. All this appears more clearly, when we consider that Luther did not at first oppose Romanism, but only some of its abuses, and that he, even after his opponents, by their awkwardness, had exposed the weakness of their cause, tried rather to free the doctrines of the church from error, and have them correctly understood, than to give new ones in their place. Zwingli, on the contrary, was ready to demolish the whole Roman edifice without delay. Whilst Luther, in many points, perhaps, did not go far enough, Zwingli may have gone too far. In 1527, Zwingli taught his doctrine of the Lord's supper, in opposition to Luther and the Roman church. His views, on this point, as well as on church government, in which he likewise differed from Luther, were easily spread through the neighboring parts of Germany, especially along the Rhine through the Electoral Palatinate, through Suabia, and the seeds of dissension were thus scattered among the Germans.

Yours respectfully,

F. A. RAUCH.

#### HINTS ON EARLY EDUCATION.

From *Abbott's Magazine*.

1. Judicious mothers will always keep in mind that they are the first book read and the last laid aside in every child's library. Every look, word, tone and gesture, nay, even dress, makes an impression.
2. Remember that children are men in miniature—and though they are childish and should be allowed to act as children, still all our dealings with them should be manly, though not morose.
3. Be always kind and cheerful in their presence—playful, but never light—communicative, but never extravagant in statements nor vulgar in language nor gesture.

4. Before a year old entire submission should be secured; this may be often won by kindness, but must sometimes be exacted by the rod, though one chastisement I consider enough to secure the object. If not, the parent must tax himself for the failure, and not the perverseness of the child. After one conquest, watchfulness, kindness and perseverance will secure obedience.

5. Never trifle with a child nor speak beseechingly to it when it is doing any improper thing, or when watching an opportunity to do so.

6. Always follow commands with a close and careful watch, until you see that the child does the thing commanded—allowing of no evasion nor modification, unless the child ask for it, and it is expressly granted.

7. Never break a promise made to a child, or if you do, give your reasons, and if in fault, own it, and ask pardon, if necessary.

8. Never trifle with a child's feelings when under discipline.

9. Children ought never to be governed by the fear of the rod, or of private chastisements, or of dark rooms.

10. Correcting a child on suspicion, or without understanding the whole matter, is the way to make him hide his faults by equivocation or a lie, to justify himself—or to disregard you altogether, because he sees that you do not understand the case, and are in the wrong.

11. When a child wants that which it should not have, or is unwilling to do so as the parent says, and begins to fret, a decided word spoken in kindness but with authority, hushes and quiets the child at once; but a half yielding and half unyielding method only frets and teases the child, and if denied or made to obey, ends in a cry.

12. It is seldom well to let the child "cry it out," as the saying is. If put into a corner or tied to your chair, it should not be to cry or make a noise. Indeed, crying from anger or disappointment should never be allowed. A child soon discovers that its noise is not pleasant, and learns to take revenge in this way. If allowed to "vent their feelings" when children, they will take the liberty to do so when men and women.

13. Never allow a child to cry or scream on every slight occasion, even if hurt, and much less when by so doing it gratifies a revengeful or angry spirit. This should be especially guarded against in infants of ten, twelve, or eighteen months old, who often feel grieved or provoked when anything is denied or taken from them.

14. Never reprove a child severely in company, nor make light of their feelings, nor hold them up to ridicule.

15. Never try to conceal any thing which the child knows you have, but by your conduct teach him to be frank and manly and open—never hiding things in his hand nor slyly concealing himself or his designs.

16. Kindness and tenderness of feeling towards insects, birds, and the young, even of such animals as should be killed if old, (excepting poisonous ones) are to be carefully cherished.

17. I am pleased with such children as allow those roses and other flowers that blossom on the Sabbath to remain on the tree to praise their Maker in their own beauty and sweetness. This is the incense of the heart, whose fragrance smells to heaven."

#### CHURCH LIBRARIES.

Messrs. Editors.—I will now, as was proposed, state briefly the plan of a library, which has been adopted by the church in this place.

1st. The library is the sole property of the church, and under its exclusive control. This is considered as the fundamental principle of the scheme.

2d. All the members of the church have the same and equal privileges to the use of the books. The operation of this principle prevents the influence of selfishness which might arise from a consideration of the different



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sums paid by different members. The design is to make the library altogether a public concern.

In the 3d place, that it might answer *partly* for the minister's library, the pastor is made librarian. The peculiar and very important advantages of this arrangement will be apparent to every mind. That this regulation might not, however, interfere with the appropriate duties of the pastor, a rule was adopted, that the library should be opened only on Mondays, afternoon, and on those days on which the church assembles for its regular church meetings.

There is one other feature, and as we think an important feature, in our plan. It is this: That any persons, who are not members of the church, may have access to the use of the books, on paying *any sum* for the benefit of the funds. Of this privilege several families in this place have already availed themselves.

These are the outlines of our plan. It is not perfect. Nor are we vain enough to suppose that it is the best which might be devised. But it works well with us.—The circumstances of other churches might require a plan widely different from this: or some essential modification of the one here suggested.

One word in reference to the commencement of our operations. In the first place a subscription paper, embracing the design and sketch of the plan, was put into the hands of one young man, with the understanding that he was to circulate it through the whole church. This was done. If I mistake not, in every family where there were members, with the exception of some two or three, subscriptions were received. These subscriptions varied from *twenty cents* to five dollars. About \$55.00 was raised. At a regular church meeting a committee was appointed to select and purchase the books. 112 volumes were obtained with the sum thus raised. What has already been done, we regard as the commencement merely, of a system of means which shall ultimately tell on the intellectual and moral and religious interests of the whole community. May not many others do much more than we have done or are able to do?

J. THACHER.

Barre, Nov. 1836.

[Vermont Chronicle.]

## HEAVENLY MINDEDNESS.

Few of the secular duties of life, lawfully pursued, require more than the hands and the occasional attention of the mind. One of the most profoundly metaphysical books that ever was written, was all thought out upon a shoemaker's bench. Might not that mind have been in heaven? As to those things (for there are such) that cannot properly be attended to without engrossing the whole mind, let the mind for the time, be given to them, for, if lawful, they interrupt not the heavenly conversation more than sleep does.

It requires much of the spiritual mind to enable one to leave this world without regret, and enter the other without fear.

The secret of enjoying *this* world, is in having the heart fixed upon the *next*. So strange a thing is this world, that if you look to it for satisfaction, it will deceive and disappoint you; but if you look away from it to God, it will pursue you with blessings. The man whose hope riseth to God, hath not only freed himself from its tyranny, but hath gained an absolute dominion over it; so that whether it smile or frown—whether it gives or withholds—it is all the same with him who lives upon the unfailing promise that “all things shall work together for good to them that love God.”

It is ignoble in you to be greatly pleased with the world. You are living below the privileges of your birth, while you are satisfied with these paltry things. It is unworthy in you thus to prefer the footstool to the throne—the badge of servitude to the crown of empire. It is doing injustice to that spirit within you, which reckons its descent from God, which drew its first breath from

the inspirations of the Almighty, and lives in God, to present it with these vanities, and bid it be satisfied with a heap of dust when it ought to have a cluster of glories; to feed it with the poor applause of men, when it covets the high approbation of its Maker; to reduce it to the lowliness of worldly pleasure, when it should be panting after the pleasures which are evermore at God's right hand.—*Nevin's Remains.*

## HOLINESS.

There is something wrong in our views, if we are afraid to think of the holiness of God; and if we dislike to think of it, there is much wrong in our hearts. Our dislike will not move, however, until our dread is removed. So long as the holiness of God presents any thing to terrify us; or is regarded as an attribute which is against us; or as an awful perfection which would turn from us with abhorrence, were it not prevented by Love and Mercy, so long we shall not love it. We cannot love the holiness of God, whilst we reckon it our enemy, or regard it as no farther our friend, than just as far as the intercession of Christ keeps it from breaking out upon us in fury. This, alas! is, however, the ordinary view of it. In this light, the generality contemplate it; and therefore dislike the subject. It seems to them to have no “beauty” that they should desire it. Do you feel at all this way? Does the holiness of God appear to you an attribute flashing rather with devouring fire than with soft splendor? Do you look to it only from necessity, and never from choice, except when you feel your need of a strong check upon yourself? Were you never so charmed by the beauty of Jehovah's holiness, as to “give thanks at the remembrance of it?” Can you hardly imagine how you could ever so get over your instinctive dread of it, as to delight in thinking of it, or to be capable of contemplating it with composure? Does it seem to you impossible to be as much charmed with the holiness of God, as you have been with his love and mercy? I multiply these questions, and magnify their importance, just to throw your thoughts fully off from vulgar opinion, and fairly forth upon the revealed character of God in Christ. “In the face of Jesus,” the brightness of the glory of the Divine holiness shines as mildly as the softest radiance of any perfection you admire. In order to be convinced of this, you have only to ask yourself the single question—“Were God *unholy*, what security would remain for the continuance of any of his lovely perfections? Do you not see at a glance, that His holiness preserves them all? It is the vital principle of the Divine character. Because it lives—love, mercy, grace, truth, and wisdom, live also.—*Phillips' Beauty of Female Holiness.*”

## THE OBJECTS OF LIFE.

Ought the prominent objects of pursuit among Christians to be *manifestly* different from those of the mass of mankind? Should the difference be such as to strike all observers? Does the very name, Christian, imply that the man who bears it is one devoted to other and higher pursuits than other men? Through Christ, is the spirit of Heaven brought into this sinful world; and are those who bear his name, really partakers of that spirit? Read the Bible carefully, with an earnest endeavor to understand what are its spirit and objects, and what the changes which it aims to produce among men,—and you cannot doubt.

Well, then, if it *ought* to be so, the next question is, whether it is so. Is it manifestly so, with individual Christians, and with whole churches? Why not?

Is not this the reason—Members of churches have formed themselves, and have modelled their lives, after the fashion of those who were members before them. Depraved men naturally fall below the moral standard at which they aim. The tendency of religious communities is therefore downwards. Bad habits, inadequate



views of religious life, a low standard of Christian character,—a worldly spirit, in short, with all its degrading fruits, becomes inveterate in the church.

What then is the remedy? *Original investigation.* No longer interpret the demands of the Bible by the light of imperfect Christian character. Study its sacred pages independently, and judge, without the least reference to what you see around you, what it is to be 'a perfect man in Christ,' and how imperative the obligation is upon every one, to 'attain unto the perfect man.' To learn the great object of Christian life, look not at Christian practice, degraded by worldly associations and attachments,—but at the perfect rule—God's holy word,—and the perfect Pattern—Jesus Christ the Righteous.

Now, Christian, suppose that you alone, without any reference to what others may be doing, enter seriously upon the business of becoming a perfect man in Christ.

*Vt. Chron.*

*For the Intelligencer.*

PEACE.

Mr. Editor,—I am heartily glad to see so much in your paper on the subject of Peace. I trust you will publish yet more on this subject. I would call your attention to the influence of war, the evil Peace is to do away, on families. This is a point which has not been wholly overlooked; but inasmuch as the family is the foundation of all other society, and I may say of all happiness and misery in society, according as that society is good or bad; and inasmuch as the separation and distraction of families, and the increase of widowhood and orphanage of the most aggravated description, by war, are always attendant, and most distressing,—and must be prevented by the influence of Peace, before the family and other associations depending upon it, can greatly and permanently flourish,—I would solicit still more attention to this branch of the inquiry on Peace. For the present, I will quote a piece of poetry from a fugitive collection (if I may so speak,) of songs, which have been for years thrown aside and forgotten, but recently, in the "Children's Amusements," came to light again.

"THE ORPHAN BOY.

"Stay, lady, stay for mercy's sake,  
And hear a hapless orphan's tale,  
Ah, sure my looks must pity make—  
'Tis want that makes my cheek so pale.

Yet I was once a mother's pride,  
And my brave father's hope and joy;  
But in the Nile's proud fight he died—  
And I am now an orphan boy.

Poor foolish child, how pleas'd was I,  
When news of Nelson's victory came,  
Along the crowded streets to fly—  
And see the lighted windows flame.

To force me home, my mother sought—  
She could not bear to see my joy:  
For with my father's life 'twas bought—  
And made me a poor orphan boy.

The people's shouts were long and loud:  
My mother, shuddering, closed her ears:—  
"Rejoice, rejoice," still cry'd the crowd—  
My mother answered with her tears.

Oh, why do tears steal down your cheek,  
Cried I, while others shout with joy?  
She kissed me, and in accents weak,  
She called me her poor orphan boy!

What is an orphan boy? I said;  
When suddenly she gasped for breath,  
And her eyes closed! I shriek'd for aid;  
But, ah, her eyes were closed in death!

My hardships since, I will not tell:  
But now no more a parent's joy,  
Ah, lady, I have learnt too well,  
What 'tis to be an orphan boy."

[We do not remember where this came from. No minister who has read it will complain if it meets his eye a second time.—*Ed. Intell.*]

A WORD TO PREACHERS.

Let it not be so much your object to polish as to point. Do not always choose the most popular and splendid subjects. Ask your heart what next you shall take. Never write a sermon merely because you must. When you are hunting for matter barely to fill half an hour, it will be uninteresting. Live so, and study so, that you will always have one subject to fill your heart, then take that. Write not so and so, because you must fill a sermon, but because with present feelings you cannot write otherwise. Consult your own joys, or trials, or necessities, to know what to say, and in what order. Copy your own heart and views: these are the most interesting sermons: here heart answers to heart. Avoid remote matters: going round and round a subject without coming to the point. A man with the heart of a Seneca may find matter enough round about Christianity to fill the discourses of half a century, without ever preaching a gospel sermon. Shun not to declare the whole truth, the whole counsel of God; not all at once, but as the people are able to hear it; not in a tortuous manner, but directly and explicitly. Use not circumlocution to avoid the word *Hell*. Say not *Deity* or the Being who rules the world, but *God*. The greatest prudence lies in obeying him and in securing his favor. But use "acceptable words." Avoid terms that are peculiarly obnoxious, when others will do as well. Be gentle and affectionate in your manner. Shew no pride in speaking of opposers. Descend not to the unmanliness of making your pulpit your fort, from which to assail your enemies. When you have occasion to speak of the character or prospects of sinners, let it appear to be done (and to appear natural it must be real,) not from the delight in their misery, or from exultation at being raised above them, or from a propensity to threaten and arraign, but from necessity and love: and make it manifest from your compassionate looks, and softened tones, that the description gives you pain.

PHYSIOLOGICAL NATURE OF DEATH.

The idea of intense suffering immediately preceding dissolution is, and has been so general, that the term "Agony" has been applied to it in many languages. In its origin, the word means nothing more than a violent or strife, but it has been extended so as to embrace the pangs of death, and any violent pain. The agony of death, however, physiologically speaking, instead of being a state of mental and corporeal turmoil and anguish, is one of insensibility. The hurried and labored breathing, the peculiar sound of respiration, and the turned up eye-ball, instead of being evidence of suffering, are now admitted to be signs of the brain having lost all, or nearly all, sensibility to impressions. Whilst the brain is possessed of consciousness, the eye is directed as the will commands, by the appropriate voluntry muscles of the organ; but as soon as consciousness is lost, and the will no longer acts, the eye-ball is drawn up involuntarily under the upper eye lid. All the indications, that of mortal strife are such in appearance only; even the convulsive agitations, occasionally perceived, are of the nature of the epileptic spasms, which we know to be produced in total insensibility, and to afford no real evidences of corporeal suffering. An easy death—*enthanasia*—is what all desire; and, fortunately, whatever have been the previous pangs, the closing scene in most ailments is generally of this character. In the beautiful mythology of the



[Dec]

ancients, Death was the daughter of Night, and the sister of Sleep. She was the only divinity to whom sacrifice was made, because it was felt that no human interference could arrest her arm; yet her approach was contemplated without any physical apprehension.

The representation of Death as a skeleton covered merely with skin, on the monument of Canova, was not the common allegorical picture of the period. It was generally depicted on tombs as a friendly genius, holding a wreath in his hand, with an inverted torch; as a sleeping child, with an inverted torch, resting on his wreath; or as love, with a melancholly air, his legs crossed, leaning on an inverted torch—the inverted torch being a beautiful emblem of the gradual self-extinguishment of the vital flame.

The disgusting representations of Death from the contents of the charnel-house, were not common until the austerity of the 14th century, and are beginning to be abandoned. In more recent times Death seems to have been portrayed as a beautiful youth; and it is under this form that he is represented by Canova, on the monument which George IV, of England, erected in St. Peter's at Rome, in honor of the Stuarts.—*Am. Journal*

#### For the *Intelligencer*.

#### THOUGHTS AT THE GRAVE OF HENRY OBOOKIAH.

In the burying-yard at Cornwall he sleeps, beneath a block of common gray or trap rock, rived but unhewn, on which is placed a marble slab with this inscription:

#### "In Memory of"

HENRY OBOOKIAH, a native of Owhyhee. His arrival in this country gave rise to the Foreign Mission School, of which he was a worthy member. He was once an idolator, and was designed for a Pagan Priest; but by the grace of God, and by the prayers and instructions of pious friends, he became a Christian. He was eminent for piety and missionary zeal. When almost prepared to return to his native isle, to preach the gospel, God took him to himself. In his last sickness, he wept and prayed for Owhyhee, but was submissive. He died without fear, with a heavenly smile on his countenance, and glory in his soul, Feb. 17th, 1828; aged 26."

He sleeps, but 'tis not in the land of his birth,

He rests, but his rest it is not upon earth;

'Tis the rest that remaineth

For the people of God;

And the link that enchaineth

The soul to the sod,

Has been sundered in twain by the arrow of death,  
And the slab that lies o'er him—O, hear what it saith.

He came in his youth from the isles of the sea,

"My country!" he cried, "shall it never be free?"

For the isles that were reeking

In the blood of the slain,\*

Obookiah was seeking

Release from the chain,

Which had bound them so long in the darkness of night,  
That their tribes might exult in the day-star of light.

He sleeps, and his sun in its rising hath set,

But brightly its beamings are lingering yet.

And the world is awaking

To the joy of the isles,

Which themselves are forsaking

The faith which beguiles,

And the bow of their shining is fixed in the skies,

And the lands of the ocean to glory arise.

JUNIO.

\* Referring to infanticide, which was formerly practiced to a great extent in these islands.

#### THE UNITED STATES CONSTITUTION WILL DESTROY SLAVERY.

The advocates of Slavery are fond of asserting that the United States Constitution guarantees slavery to the States who choose to retain it. The principal argument is, that Section iv. Article 4, authorizes the general government to quell insurrections; that property is guaranteed; that Sec. ix. Art. 1, makes it obligatory to deliver up all slaves who escape. But it should be observed that they say *nothing* about Slavery, the Constitution does not even name it, and the only legitimate inference is, that the framers of the Constitution hoped the curse would soon disappear, and that therefore they would not have the record of its existence deface the tablet of our country's charter. And where the interpretation of a law is doubtful, it is a fundamental maxim of all righteousness, that the leaning must be in favor of liberty.

It is also to be borne in mind, that the Constitution, Sec. iii. Art. 1, 2, 3, defines treason, and secures a fair trial to all persons accused of treason. How few slaves will be punished for insurrection, when the Constitution shall be carried into effect.

Again—Sec. ii. Art. 3, secures a trial by jury to all persons accused of crimes. How few fugitives from slavery will be reclaimed, when the claimants shall find themselves compelled to establish their claim before a jury in open court. We might mention the provisions which secure the rights of all citizens, which establish the supremacy of the Constitution over the state laws, which vindicate the freedom of religion and of the press, which guarantee to the people the right of petitioning and of assembling to petition for the redress of grievances, which protect the people in their persons and houses, &c. Let these, or almost any one of them, be acted on, as other laws are acted on, and slavery would vanish.—*N. Y. Evangelist*.

#### For the *Intelligencer*.

MR. EDITOR—We see and we regret to see accounts from foreign countries, informing us of the opposition of the Greeks, Mohammedans and Chinese, to the propagation of the Gospel among them by Missionaries. Their opposition is charged to their prejudices or to their bigotry, and we often hear persons express their surprise at such prejudices. But let us look at home. Are we free from similar prejudices and bigotry? Look at the conduct of different denominations of Christians? What constitutes the lines of separation?

Or if you please, look at the reluctance with which men renounce error, even when they know it to be error. Take for example, the adherence of men to a version of the Scriptures containing such language as to give suck, an hungered, G-d spend, and expressions far more odious. Or take an example of mistake. In our version, it is stated that Christ said 'Ye blind guides, who strain at a gnat, and swallow a camel?' Now every boy in our grammar schools knows or may know that Christ said no such thing. In the old translations, the sentence was correct; strain out a gnat; yet this known mistake has held its ground in our bibles more than two hundred years; it has even grown into a proverb. Pray, sir, what is the difference between prejudices in different countries.

#### THE HOLY SEPULCHRE.

There was then in our company, one of whom I am allowed here to speak, but whom the shrinking modesty which she always evinced while living, and which should still be regarded, will allow me barely to notice. She was dear to us all; and although, with such solemn scenes as these around us, it becomes me to speak with humility of worldly accomplishments, I may say she possessed them in an unusual degree, and that she was admired and beloved at home and abroad by every one that knew her. She is now no longer in this world. In the grave, earthly



accomplishments, and even earthly love, avail us nothing: but religion does avail; and the religion of the cross of Christ, so full of hope and glory, she was led to adopt by this visit to Calvary and to the sepulchre of Christ. She had been educated by pious friends, and had respected and esteemed the ordinances of the gospel; but this visit, and the scenes here brought before her mind, made her realize as she had not done before, how great was the price paid for her salvation, and how strong are our obligations to give ourselves unhesitatingly to Him who hesitated not to give himself for us. Selecting a proper time, when the act would be free from ostentation, she took out her Bible, which she had brought to the city, and placed it on the coffin, wrote, as was long after discovered, her name and the date of our visit, with the quotation, 'Let every thing that hath breath praise the Lord.' Not long after her return to the ship she made a meek yet decided avowal of this Saviour as her only hope and trust; and all who knew her witnessed a corresponding exhibition of Christian character. For the change which brought the humble and gentle views into striking relief, while hope rose higher and became full of immortality, she always referred to this visit as the immediate cause. She was, at that time, apparently in excellent health; but youth and health are no guarantee for us in this our earthly home. When our ship, eighteen months afterwards, approached our own shore, it bore her a feeble and exhausted invalid; and when land at length rose to our sight, we scarcely heeded it; for she, our companion so long, and so beloved by us, was now a corpse. She had expired suddenly only the evening previous. By her mourning parents in that hour of anguish, I heard this visit spoken of, and they found in its consequences a source of consolation, such as the whole earth could not have afforded them; to her, had she possessed worlds, what would they have been in comparison with her religion?—*Jones' Excursions.*

#### FOREIGN CORRESPONDENCE.

FRANCE.—Foreign Missions—Mission School—Algiers. Geneva Evangelical Society and Theological School. Montauban—appointment of M. Monod.

PARIS, October 13, 1836.

To the Editor of the Boston Recorder:

In my last letter I commenced giving you some account of what is doing this year to advance the cause of Christ in France. I stated to you that the Bible, Tract, and Evangelical Societies are all advancing well, and doing more this year than during the last.

I have some things to add to the statement, which I then made, and particularly in reference to the Society for Evangelical Missions among the heathen. That Society has, as you are aware, nine Missionaries and assistant Missionaries, exclusive of the wives of those who are married. These Missionaries are all laboring in the Southern part of Africa, and have been eminently successful in their labors. They are in fact humble, devoted, and excellent men, and possess much of the true Missionary spirit.

But the Society has also, as you know, an Institution in this city, under the direction and instruction of the Rev. Mr. Grand Pierre, who is well known as one of the best preachers in France. This Institution, I am happy to say, is doing uncommonly well at present. Last summer the number of students was reduced by sickness and other causes to one! But now, through the blessing of God, and in answer to the prayers of his people, several of those who were sick have recovered, and new candidates for Missions have come to the establishment, until this school now numbers nine young men preparing to go to the heathen, whilst several other applications have been made. This is very encouraging, and shows to Christians in France, as well as elsewhere, that if they would see the number of laborers increased, they must

pray incessantly, and in earnest, the Lord of the harvest, that He would send forth more laborers into the field.

When I consider the work which the French Society for Evangelical Missions among the heathen is manifestly called by the providence of God to do, I am rejoiced to see that the number of its missionaries will in due time be increased. Not only must its South African Mission be strengthened, but a new mission in the vicinity of the colony of Algiers ought to be forthwith commenced. It is a singular fact that the French Government has forbidden any attempt to be made to convert the native tribes (which are mostly Mahomedan) within the limits of its colony at Algiers; fearing, I suppose, that the opposition of the Mahomedan priests may be excited against the French authorities, and a rebellion ensue. So it almost ever is, when the governments of this world are looked to to do any thing to further the kingdom of God. But God's purposes will be accomplished, and they often show us, that the unreasonable and selfish courses of individuals and governments are employed by Him to bring about the accomplishment of his designs. The friends of missions in France, excluded from the heathen within the limits of the colony at Algiers, are resolved to commence a mission as soon as they can among the heathen tribes which live beyond it. And there is good reason to hope that the effort will be successful. In the meanwhile it is cheering to know that the Rev. Mr. Rousel, who preaches the Gospel faithfully to such of the French at Algiers as are willing to hear it, (alas, the number is comparatively small) does not labor in vain.

So much for what the large Societies in France are doing this year. Several of the smaller and more local societies are also doing well. And what is important, attempts are beginning to be made by evangelical Christians in Paris and one or two other important cities, to erect suitable churches. This is a measure of vast moment, and is essential to the permanent success of efforts to promote evangelical religion in this kingdom. May the Lord crown their efforts with success.

Not less encouraging are the efforts of evangelical Christians in Switzerland this year. The Geneva Evangelical Society is prosecuting well its various and important objects. It has several Missionaries and colporteurs engaged in the work of the Lord in France. Some fifteen Departments lie so near to the city of Geneva, that they constitute one appropriate part of that Society's field. The recent grant of \$1,000 from the American Home Missionary Society will be of great assistance to the Geneva Evangelical Society in prosecuting its missionary efforts. It needs aid, as you will probably learn from a letter from the Rev. Mr. Merle d'Aubigne, addressed to the American Education Society, which will be soon forwarded, for the support of its Theological School. I hope that it may receive aid from our American Churches soon. It richly merits their aid. It is an excellent Institution, and is in the hands of men who are sound in the faith. It has now nearly or rather quite thirty students in various stages of study connected with it, all preparing for the sacred ministry. And it is a circumstance which I state with great pleasure, that the Rev. Mr. Pilet, who formerly preached the gospel to the French Congregation at Frankfort-on-the-Maine, goes to Geneva to act as a Professor in the Institution, and to preach in the Oratoire, a new evangelical church established there within a few years. Mr. Pilet is a fine scholar, as well as a devoted Christian and Pastor. He takes the place in part of the late lamented Professor Steiger, who was called away by the Master, last winter, to His service on high. Mr. P. is admirably qualified to take that office, inasmuch as he is well acquainted with the German language and literature,—a knowledge which is essential to the man who occupies that post.

But passing from what is doing in Societies and institutions for the advancement of the reign of God in France I know of no single event which is so cheering as the



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recent appointment of the Rev. Adolphus Monod, of Lyons, to be Professor of Eloquence in the Theological Seminary at Montauban. That institution you know, is the school of theology for the Reformed Church, as is that at Strasbourg, for the Church of the Augsburg Confession, or Lutheran.

You are probably aware that the same Mr. Monod was a candidate for a professorship at Montauban a few years ago, but was defeated by the violent opposition of the Rationalist party in the Reformed Church. But now he has been appointed by government, has accepted, and he will soon enter upon the duties of his office. A violent opposition is making, as might be expected, by some persons; but I am assured that it will avail nothing. This appointment was made by Mr. Pelet, the late minister of public instruction, who is a Protestant, and his wife a zealous and devoted Christian, whose good efforts are well known. It is not amiss to add, that now there are six Professors at Montauban, four of whom are reckoned evangelical. The number of students is about 40, over whom the talents, piety, and eloquence of Mr. Monod—who, though young, is the Saurin of France at the present day—will, with the blessing of God, exert a great and good influence. Pray for that important institution, that God would be pleased to shed down abundantly upon it his rich blessing. I am yours, &c,

#### ANOTHER SABBATH SCHOOL TWO HUNDRED YEARS AGO.

Nicholas Ferrar was born in London in 1591. In 1624, he established his family at Little-Gidding, a retired part of Huntingdonshire. Here in his family and neighborhood we find, *two hundred and eleven years ago*, what was, in truth, a Sabbath School.

After returning from divine service, in the morning, Mr. Ferrar's elder nieces and some others appointed for that duty, heard the children repeat the psalms which they had learned the week before. Mr. F. desiring the religious improvement of all around him, offered such children as would come to his house, Sabbath morning, a penny for every Psalm they would commit to memory, perfectly, and also a dinner. Sometimes there were present forty or fifty at once. He gave a Psalter to every one who came. These *Psalm-children*, as they were called, used, frequently, to recite portions of what they had learned before, in addition to what they had committed that week, so as to fix them more strongly in their memories.

'The influence of this Sabbath school,' says the biographer, 'was such, that the neighboring ministers declared a mighty change was wrought, not only on the children, but on the men and women at home. For the parents would naturally hear their children repeating their sacred lessons;—whereas, heretofore, their tongues had been exercised in singing lewd or profane songs, or at least idle ballads. Now the streets and doors resounded with the sacred poetry of David's harp. Thus it is that little children, in a multitude of instances, become the instructors of their parents; and this is one of the greatest encouragements which we have in the work of Sabbath schools.—S. S. Visitor.

From the Christian Mirror.

#### THE PASTOR TO BE ESTEEMED IN LOVE.

The writer though a minister, does not plead for himself; as he is exempt from the evils which he commiserates. It is on account of this exemption on his part, that he ventured to put in a plea for his suffering brethren.

1 THES. 5: 12, 13. 'And we beseech you, brethren, to know them, which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.'

The relations that grow out of the pastoral office, where they are properly appreciated, are eminently tender and endearing. No one can read the epistles of Paul to the churches under his care, without observing the ex-

pressions of deep and fervent attachment, in which the apostle addresses his flocks. He calls them 'his children;' 'his joy and crown;' 'his dearly beloved;' 'his living epistles known and read of all men.' In the same epistles and in the Acts of the Apostles we find many indications of a reciprocal attachment on the part of the churches. We find them ministering to his wants by their charities and by sending special messengers to comfort and relieve him, receiving his counsels and admonitions with gratitude, and welcoming his visits with warm affection. In the affecting scene of parting with the elders of the Ephesian church, we are told that they 'sorrowed most of all, because they should see his face no more.' There evidently existed a warm attachment between the apostle and the churches, like the glowing and quenchless love of parent and child.

In the verse standing at the head of this article the apostle urges upon Christians the duty of cherishing similar feelings toward all their faithful religious teachers.—They were to 'know them' with 'esteem and love' for their 'works' sake.' Doubtless Paul intended by these expressions more than a vague, indefinite reverence and attachment which had no influence upon the external conduct, but was limited entirely to the mind. The 'esteem' he urged was that which is seen operating upon the life, inclining the ear to receive and the heart to follow the admonitions of God. The 'love' was that pure active charity which is ever seeking the good of the individual, toward whom it is cherished. We need not attempt to show how absolutely necessary the existence and exercise of these feelings on the part of every church are not only to the comfort, but also to the usefulness of a pastor. No connection, not founded on love and esteem, can be abiding and salutary; much less one so solemn and responsible, as that formed by the pastoral relation.

The object of this article is to suggest some practical duties, connected with the exercise of these feelings, and peculiarly appropriate to the present time. The one who regards the situation of most pastors, and the prospects of the coming winter, it will be evident that if there be, on the part of the churches, 'esteem' mingled with 'love,' much may be done to alleviate the temporal burdens, that threaten to fall heavily upon many a poor minister of the gospel. The salaries of most of our pastors, even when promptly paid, and when the means of subsistence can be procured at a reasonable rate, are but barely adequate to supply the wants of their families.—How hardly then must the present scarcity and consequent high price of provisions and other necessities of life bear upon them. How many an anxious hour will they have to make out an adequate subsistence! Dependent on their salaries alone, seldom possessed of any other means, and procuring every necessary at the present high prices, how can they be able to pursue their pastoral labors without disquietude, unless their people remember them with the practical demonstrations of 'love and esteem'!

One or two suggestions have occurred to my mind as worthy the notice of our churches at this time. I make them briefly merely as hints. Where 'esteem' and 'love' exist, the opportunity and manner of their exhibition will be discovered without difficulty.

1. Pay the minister's salary promptly. This should always be done. Parishes and pastors mutually and almost equally suffer by a neglect in this respect. But under existing circumstances, this is an *imperious* duty. The salary, even if punctually paid, will scarcely meet your pastor's expenses. And if delayed and withheld, it will cause him no little embarrassment and difficulty to feed and clothe his family from day to day. Under such circumstances it is cruel and unjust, I had almost said *unchristian*, to make him wait an hour for his just due.

2. There are many tokens of 'esteem' and 'love,' which though small in themselves, are not only exceedingly grateful to a pastor's heart, but serve also greatly to di-



minish his burdens and anxieties. I need not enter into detail. Time was in the days of our honored fathers, when the pastor was remembered in all the families of his church and parish. Every one rejoiced to send him some little token of 'esteem and love.' This usage is fast dying away before the innovating spirit of the age. Should it be revived, much might be done to aid the slender salaries of our poor and hard-pressed pastors. Let half a dozen farmers send each their contribution to his wood-pile—another remember him when the sheaves are gathered into the garner—a third when the fattening of the flock and herd is killed—and his fireside may be made cheerful, and his board crowned with plenty, while his heart will rejoice at these tokens of his people's 'love and esteem,' and his soul be stirred within him to labor and pray more earnestly for their well-being. There are a thousand such acts of kindnesses, which will scarcely be felt by the people, that may do much for the temporal comfort of those 'who are placed over them in the Lord' and whom they are bound to esteem very highly in love for their work's sake.

#### THE NUNNERY PLAN.

There are now before the public many professed disclosures of the transactions occurring in these institutions. All these disclosures whether written in this country or in other countries, whether of recent or of modern date, substantially agree. The question of the truth or falsehood of the narrative of any particular individual, is, to the public, a matter of very little moment. Nay, could it be proved that none of these professed disclosures are worthy of credit, it would not materially affect the question of the propriety of such establishments. The real objection to nunneries has no connection with any particular tale of outrages.

When a young Irishman assumes the title of priest and robes himself in its garb of sanctity, his nature is not changed. He still remains of 'like passions' with the rest of mankind. And when he comes to a gentleman, and says, 'Sir, I wish for your daughter, to train her up for heaven; I have elected a beautiful house for her to reside in, and have ornamented its grounds with groves and bowers and lovely walks; I have prepared for her a chamber of most perfect seclusion, and I have taken a most solemn vow, that I never will be married that I may have more time to attend to your daughter, and several other young ladies whom I have also taken under my special protection; she is to see no gentleman but myself and one or two of my associates. She is to receive no instruction but that which comes from my lips, or some one commissioned by me. I am to feed her, I am to clothe her, I am to visit her, in her hours of sickness and dejection, and to me she is to confess every thought and feeling which agitates her heart.' When the priest comes with such request as this, we say the gentleman need not send his agents to Europe and Asia, to explore the convent's secluded cells, and to sift out the truth from the conflicting statements of their inmates. The bare proposition is abhorrent to the feelings of every enlightened parent. The impropriety is of the grossest kind. And if there is any truth in history, the secluded chambers of the convent have been as notoriously corrupt, as every enlightened man would know, from the very nature of the case they must be.

There doubtless are priests who are moral, and nuns who are chaste. But the nunnery plan is an outrage upon decency. A more skillful plan could not be devised to allure to sin, and to take away all the safeguards of virtue. Therefore, we repeat, it is to the public a matter of comparatively little moment, whether the disclosures of any particular individual are true or false. And yet if anything can be proved from human testimony—if there is any truth in the voice of history, the convent has been, almost without exception, the harem of the priest.

Religious Magician.

#### THE CONNECTION OF CASUISTRY WITH BENEVOLENT EFFORTS.

Probably there never was a time when the discussion of the morality of particular courses of conduct in connection with efforts to do good, was so prevalent as it is now. Numerous societies have sprung up within ten years, whose object is the moral reformation of the United States. Of course the inquiry arises in various forms:—what does morality require and what does it forbid? If the efforts of the benevolent had been confined to the dissemination of the gospel, whose object is the renewal of the heart, and which offers a blessing rather than commands the performance of any particular duty, the disputes with which the press teems respecting the morality of actions, would have been avoided. We do not say or think, that their efforts should have been thus limited. But we direct attention to the fact, that in consequence of these endeavors to promote a reform in the morals of society, the discussion of questions in casuistry has become rife. Had our exertions been directed towards the conviction of sinners by the law of God, and the offer of salvation from the curse of the law through Christ, the moral reform of the world would have followed silently and as a matter of course, and we should not have had our ears dinning and our hearts pained with contentions about the morality of this and that act or habit.

The inference from this remark, is that societies and benevolent individuals should be careful to propose to themselves an object of reform, which will commend itself to every man's conscience. There are many questions pertaining to the sanctification of the Sabbath, which can never be decided by a society, or by one individual for another. No one can say that it is always a duty for a minister to go to a distant congregation for the purpose of conducting religious worship on a week day. While we say that the sanctification of the Sabbath is a religious duty, we must leave it to the judgment of each individual to decide in regard to many of the particulars in which the sanctification of the Sabbath consists. And if the individuals conscientiously use their judgment in deciding such matters, they will act right, even if they pursue opposite courses of conduct. The sentiment contained in the language of Paul respecting the observance of the numerous sacred days of the Jews, may be applied to their case: "He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day to the Lord he regardeth it not" [disregards it.] If charity covereth a multitude of sins, much more does it pass by without censure, those deviations in a christian brother from the course of conduct which our judgment would have led us to pursue, that are perfectly consistent with uprightness and integrity of heart. If we must engage directly in the work of moral reform in our newspapers, and through the agents of our societies, let us avoid, as much as may be, all those questions of casuistry which can never be decided by one for another, and which are the occasion of so much evil speaking and bad temper.

Ohio Obs.

#### TENETS OF THE GREEK CHURCH.

Like the Roman Catholic, the Greek Church recognizes two sources of doctrine—the Bible and tradition. Under the last, it comprehends the doctrines orally delivered by the apostles, by the fathers of the Greek church, and by seven general councils. It treats its tenets as entirely obligatory and essential to salvation. It holds that the Holy Ghost proceeds from the Father, but not from the Son. It has seven sacraments—baptism, chrism, the eucharist, penance, ordination, marriage, and supreme unction. It baptizes by trine immersion, administers the eucharist to children, and holds to transubstantiation. It allows the clergy, except the monks and higher clergy chosen from them, to marry a virgin, but not a widow; and they must not marry a second time. It frequently



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grants divorces to the laity; but does not allow them a fourth marriage. It rejects the doctrines of purgatory, supererogation, and indulgences; but a printed form of forgiveness of sin is sometimes given to the deceased, for the comfort of survivors. It acknowledges no visible vicar of Christ on earth. It allows no carved, sculptured, or molten image of holy persons or things; but admits painted representations of Christ, the virgin Mary, and the saints; which are objects of religious veneration in the churches, and in private houses. But in the Russian churches, works of sculpture are found on the altars. The Greeks invoke the saints, especially the virgins, as zealously as the Romanists. They hold relics, graves, and crosses, sacred; and crossing in the name of Jesus, to have a blessed influence. Among the means of penance, fasts are numerous, at which it is unlawful to eat any thing but fruits, vegetables, bread, and fish. Their church services consist almost entirely in outward forms. Preaching and catechising are little practised. The congregations have choirs, who sing psalms and hymns, but not from books; and instrumental music is excluded. Besides the mass, which is regarded as the chief thing, the liturgy consists of passages of Scripture, prayers, and legends of the saints. From the monks, bishops are chosen; and from the bishops, archbishops, metropolitan, and patriarchs. The government of the church in Russia, is now intrusted to the holy Synod, at Petersburg; under which, besides four metropolitans seated at Petersburg, Kiev, Kasan, and Tobolsk, stand 11 archbishops, 29 bishops, 12,400 parishes, and 425 convents, 58 of which are connected with monastic schools for educating the clergy. The dignities of patriarch of Constantinople, Alexandria, Antioch, and Jerusalem, still subsist. The former, however, exercises the highest ecclesiastical jurisdiction over the Greeks in the whole Turkish empire. He has considerable income; but is compelled to pay nearly half of it, as a tribute, to the Sultan.

Such is the church, which is assailing the Protestant missionaries, who are located at different points along the Mediterranean; as the reader will learn from the following extract of a letter from Mr. Brewer. "The systematic opposition of the authorities of the Greek church, to the Protestant religion, may subject the missionaries to great inconveniences, and impede their operations for a season. But while they are permitted to use their pens and presses, in defense of the Gospel, we trust the present evil will be overruled for future and permanent good—that a spirit of inquiry will be excited, which will lead many, heretofore in darkness, to the full conviction that the Bible is the only infallible rule of faith and duty; and that many of the doctrines, practices, and ceremonies of the Greek church, though less corrupt than those of the Roman Catholic, have no foundation in the Scriptures of truth; and are directly calculated to hinder, rather than advance the great interests of vital, evangelical piety."

#### OUR COLORED POPULATION.

The free people of color of the north are frequently represented indiscriminately as a set of miserable paupers and vagabonds. Great injustice is done to our colored brethren by such representations. The fact seems to be that where they enjoy equal advantages for improvement they are as little addicted to crime, and manifest as much disposition and ability to take care of themselves, as the whites. We give below some statements in relation to the colored population in different parts of the country.

N. Y. Obs.

Philadelphia.

A southern gentleman, who recently visited Philadelphia, took some pains to make himself acquainted with the colored people in that city, and became deeply impressed with the belief that the reports so industriously

circulated respecting their extreme degradation are false. Out of 4,505 colored persons in Southwark and the Northern Liberties, he ascertained that about 2,000 were able to read; and in relation to pauperism and crime, the following facts obtained in answer to questions proposed by him will show how very incorrect are the common impressions:

1. "How many actually, and how many comparatively with the white population, are paupers and supported on public charity?"

From a paper very carefully drawn up and presented to the legislature in 1832, we collect the following facts: In the year 1830, it appears that out of 540 out door poor, relieved during the year, only 22 were persons of color, being about 4 per cent. of the whole number, while their ratio of population exceeds 8 1-4 per cent. The colored paupers, admitted into the alms-house for the same period, did not exceed 4 per cent. of the whole number. The amount of taxes paid by them could not be fairly ascertained; but from imperfect returns, it appears that they pay not less than \$1,500 annually, while the sums expended for the relief of their poor, out of the public funds, has rarely if ever, exceeded \$2,000 a year. The amount of rents paid by them is found to exceed \$100,000 annually.

2. "How many actually and how many comparatively, are in criminal institutions?"

We have not been able to obtain official information on this point; but we learn, generally, that for crimes of magnitude, their proportion is very small; while in cases of *petit larceny*, they fall a little below the whites in the scale of moral virtue. One fact, however, in their favor, is worthy of consideration, viz. many of the colored "criminals" are among the youth, who are shut out from the *House of Refuge*, to which the whites have access. Very few of the former are admitted, on account of the prejudice against their color.

3. "How many religious, charitable, and literary institutions are supported by the people of color?"

They have more than sixty beneficent societies—some of which are incorporated—for mutual aid in time of sickness and distress. The members of these societies are bound by rules and regulations which tend to promote industry and morality among them. Each one pays into the treasury weekly or monthly a stipulated sum. They spend annually, for the relief of their sick and distressed, more than \$2,000 out of funds raised among themselves for mutual aid. Some of these associations number from 50 to 100 members each, *not one of whom has ever been convicted of crime, at any of the courts.* Besides the institutions above mentioned, they have two Tract Societies, two Bible Societies, two Temperance Societies, two Female Literary Institutions, one Moral Reform Society, and one Library company. Their public property (mostly appropriated to religious uses,) is estimated at the value of more than \$200,000.

In addition to the foregoing, it may be proper to remark that many of the colored people have, by their labor and economy, acquired property and become free-holders. Their *real estate* in the city, (belonging to individuals,) is supposed to be worth at least a million of dollars.

The number of them who follow various kinds of mechanical business, is rapidly increasing, notwithstanding the great difficulty of getting places for their children as apprentices, owing to the existing prejudice against their color. It is known that over 600, and it is believed that upwards of 1,000 colored persons in the city follow mechanical employments. Among them are found bricklayers, carpenters, painters, cabinet makers, tailors, boot and shoe makers, leather-dressers, blacksmiths, shipwrights, sailmakers, turners, &c., many of whom are acknowledged as superior workmen.

Pennsylvania.

The Philanthropist says: "A committee of the Pennsylvania Legislature, appointed a few years since, to col-



lect the statistics of the colored people, with a view to enactments preventing their ingress into the state, surprised themselves and the legislature with a report of particulars, fully authorising their unexpected conclusion, to wit, —that the colored population were an industrious and worthy class of inhabitants."

#### Cincinnati.

The following is from a recent Cincinnati paper:

The whole number of colored people in Cincinnati is 2,500. The statement below embraces but one, out of several districts.

Number of families,	53
" of individuals,	253
" of heads of families,	106
" of professors of religion,	16
" at school,	53
" of newspapers taken,	7
Amount of property in real estate,	\$9,850
Number of individuals who have been slaves,	408
Number of heads of families who have been slaves,	69
Number of heads of families who have purchased themselves,	36
Whole amount paid for themselves,	\$21,513
Average price (a fraction off,)	\$597
Number of children purchased by the same families,	14
Whole amount paid for them,	\$2,425 75
Average,	\$183 27
Whole amount paid for parents and children in this particular district,	\$23,940 73

The district here referred to, was examined without the least reference to its being exhibited separately. It is believed to be a specimen of the colored city population at large. According to this statement of the whole colored population of Cincinnati, 1,129 have been in slavery; 475 have purchased themselves, at the total expense of \$215,522 04, averaging, for each \$452 77.

The colored people in Cincinnati have three churches, —two Methodist and one Baptist, numbering about 450 members. They have four Sabbath Schools, with each a small library, and three Bible classes. A female benevolent society has been organized, with forty members. Their meetings are held regularly, and the time spent in working for the poor. A society for the relief of persons in distress, called the "Cincinnati Union Society," also numbers about 100 male members. Its contributions are about 250 dollars annually. Another smaller institution likewise exists in the city, with about 30 members. They have also a temperance society, on the principle of total abstinence with about two hundred and eighty members.

#### Kentucky.

The Cincinnati Philanthropist, edited by Mr. Birney, says:

There were by the last census, nearly 5000 free colored persons in Kentucky. The senior editor of this paper has made extensive inquiry as to the state of pauperism among them, as indicated by the records of the county courts. He heard of but one, an old woman in Jessamine county—who was on the pauper list and was supported by the public funds.

A very intelligent gentleman, who has resided in Lexington for many years, informed us within the last two years, that he had no recollection of any of the free colored people of that city having been tried or punished for criminal violations, or for the more common infractions of their police regulations.

#### South Carolina.

In a "Refutation of the calumnies circulated against the southern and western states respecting the institutions of slavery among them"—written by Edwin Holland, a South Carolinian, we have the following views of the "free mulattoes."

We are decidedly opposed to any system of legislation that would end in banishing them. Most of them are industrious, sober, hard working mechanics, who have large families and considerable property."

#### Louisiana.

Mr. Gayarre, a member of the Louisiana legislature in 1831—uses this language concerning the colored population of Louisiana, in a report which he submitted to that body:

"It has been said, that in the colored population of Louisiana, a respectable individuals could be found. Justice, perhaps, would have required the confession, that the many were respectable, and the few depraved; the many are sober and industrious mechanics, quiet and useful citizens, who are susceptible of noble sentiments and virtues. Those will not disbelieve this assertion, who will recollect the courage with which those men fought and bled in 1815, on behalf of the country which they cannot but love, because it is the land of their nativity. This homage is due to them—and your committee pays it with pleasure."

#### EMANCIPATION IN THE WEST INDIES.

The (Utica) Friend of Man contains a letter from a gentleman belonging to the United States but at present residing in Barbadoes, to Gerrit Smith Esq. It is one of the most valuable communications which we remember to have seen respecting the operation of the Emancipation law in the West Indies.

Concerning the safety of emancipation the writer testifies as follows.

"In the providence of God I have been placed in circumstances to know what slavery is, and has been in the West Indies, and daily, now, to see and feel what emancipation is. I went to Trinidad in November, 1834. I had heard at home of the persevering opposition which emancipation had met with in the islands, and I naturally supposed that it would be necessary to be very guarded in my remarks about it. I therefore kept very still, thinking that perhaps even a few words might occasion a tumult, as I had been taught to believe that the liberated negroes only wanted an occasion to rise and murder all the whites. I very soon found that no alarm was felt, people speaking as freely about emancipation as of any thing else. All the negroes appearing cheerful and harmless, and not seldom did I hear the remark, even from planters, that emancipation was a great blessing! The scales fell from my eyes! I found that all the predictions I had heard of massacres, insurrections, &c. &c., were no better than nursery tales. Indeed, it was plain to be seen that emancipation had been the very thing to take away at once and forever all danger of violence on the part of the colored people. I afterwards visited Grenada and St. Vincent. The same may be said of them as of Trinidad. I have resided on this island, [Barbadoes,] with the exception of a visit at home last winter, constantly since January, 1835. The town contains say 40,000 inhabitants, and the island 130,000—of whom not more than 20,000 are whites. On the 1st of August, 1834, the number of slaves liberated was something over 80,000. What a place for the exhibition of that ferocity which we are told exists in the breast of the African! How great an exhibition ought we not to see here of mobs, and burnings, and negro insolence, &c. ! Now I venture to declare, that since the 1st of August, 1834, there has not been the slightest popular disturbance, or even the rumor of one, in any part of the island. And this is not because the blacks are overawed. They are themselves a part of the island militia. And I do declare it as my firm conviction, that as a people, they are as orderly, and as little inclined to violence, as any people on earth."

Emancipation has been followed by a change of public sentiment among those who were the opposers of eman-



36.] On this point we have the following testimony.

"The general sentiment in this island, I believe to be now as much in favor of emancipation as three years ago it was opposed to it. It has done my heart good to hear people of the highest standing here, and those who owned great numbers of slaves, freely admit that their opposition to emancipation was *all wrong*—that it was one of the greatest blessings that ever came upon the country, and that nothing would induce them to return to slavery. When I read of the fears of the people in America, in regard to emancipation; of the prejudice against color, and of the way in which they declare against abolition, as something that is going to open the floodgates of war, disunion, &c. &c., my wonder is only second to that which I feel, when I reflect upon what was once my own feelings upon these same subjects. If all the opposers of abolition in the United States, including slaveholders themselves, could spend six months in any part of the British West Indies, abolition societies might dissolve themselves at once—their occupation would be gone."

*The abolition of slavery has been followed by a revival of prosperity in business.* This we have learned from other sources. Since the first of August 1834, real estate has been increasing in value. Here the testimony of the present witness, though not so minute and specific as could be wished, is distinct and decided.

"The alarm which was felt in the West Indies, as to a general depreciation of property and stagnation of business, has proved quite groundless. The Islands have rarely if ever been so prosperous as at present; and in this island, I think I may safely say, there have been more improvements in buildings, agriculture, &c., in the last two years, than in any preceding two years. Decidedly has the greatest comfort and happiness increased. education and religious knowledge been promoted, and public morals been greatly improved."

*Prejudices against color are diminishing.* It is to be remembered however, that in the West Indies a "colored" man is always yellow—if not white.

"I do not pretend to say that in the West Indies the distinctions of color are done away with, but every day is weakening them."

"Sir Lionel Smith, who has for some years been residing here as Governor General of the Windward Islands, has been transferred to Jamaica, and his place is to be supplied by Sir Evan J. Mc Gregor, now Governor of Dominica. One of the private secretaries of Gov. Mc Gregor is a colored man, very capable, and in fact a truly religious man—of course we expect that for the first time in the West Indies, colored people, who are in respectable standing, will be invited to the government house, and placed in all departments upon a footing with other citizens."

*The emancipated blacks are regarded as valuable inhabitants, and there is a great demand for them as hired laborers.*

"Here let it be remembered, that the people of this country have entertained the very same prejudices against color that now prevail in the United States. You are doubtless aware that the colony of Demarara is comparatively new, and that there is a great call for laborers, to subdue and bring under cultivation that great and fertile territory. (I may here remark that Demarara was, on all hands, said to be entirely ruined by emancipation—but see how false the notion.) The same thing there is now taking place, as we in America have always been accustomed to see, viz: emigration from the old colonies to the new. In this way Demarara is to be supplied with free laborers, and thereby immensely benefited—a supply which, but for emancipation, she could never have obtained in any way short of a revival of the African slave trade. But that which I wish to have particularly remarked is this: The Legislature of St. Kitts,

and more recently, of this Island, have become alarmed at the number of emigrants who are leaving them, all of whom are black, and have passed various laws to restrain it, openly and avowedly with the purpose of keeping their laborers among them! The policy of these laws is condemned by many here, who contend that labor must be left to find its own market, and a discussion is now actually going on in the newspapers, one party insisting that there must be law to check emigration, and the other contending that the object may be more effectually accomplished by raising the wages, providing better houses for their laborers, &c.—the whole dispute being, how they shall be able to keep among them their liberated slaves!"

*Emancipation has given a great impulse to efforts for the improvement of the blacks.* This is a most important topic.

"In this Island numerous parish churches, which have been in ruins since the hurricane of 1831, are rising from their ruins. The Methodist missionaries are extending their stations, and multiplying their preachers and assistants in every direction. The Moravians have just finished a fine new chapel in town, and in short the solicitude among owners of estates, to have their laborers brought under the influence of religion, is as evident as is the fact that their safety and interest depend upon the moral character and religious improvement of these laborers."

I might say much of the prodigious increase of schools. In this respect the change is just what we should expect it to be, great, and truly gratifying to every benevolent mind. Infant schools are about to be introduced in all the Islands, and I am now boarding at the same public house with a gentleman who arrived from England, two weeks since, fully prepared with funds, and every other requisite to build up free infant schools in all the Islands.

I might go on to speak of marriages among the black and colored; of the observance of the Sabbath; of improvements in their dress; greater domestic comforts, &c.—in regard to all which, the greatness of the change for the better is, in this country, quite evident and undisputed, however much the desolations which freedom has occasioned in the West Indies may be mourned over by our American patriots!"

*But has not emancipation made the blacks more insolent and turbulent?* Let the witness answer.

"My store is situated on the wharf, amidst a very dense population—swarming with black porters, boatmen, sailors, &c. and these people are entitled to all the privileges, and possessed of all the rights of freedom that I am, or any other white man. I am dealing with these people more or less every day, and I have been trying to recollect whether, in all my residence here, I have ever received an impudent word from one of them. Possibly I may have done so, but if I have it has escaped my memory."

We give one more extract, showing how the new system works on a plantation.

"I spent last evening at an estate about four miles from town. It is one of the finest properties in the Island, and the resident manager is reputed to be one of the most skillful planters in the country. Such is the character of the estate, that when the French Admiral visited the island last year, the Governor made a visit with him for the especial purpose of showing a specimen of Barbadoes cultivation, and sugar manufacture. There are on the plantation 280 apprentices, besides children, the whole number amounting to 450."

The conversation turned upon emancipation; and, Sir, I assure you, it was enough to effect the stoutest heart, to hear the expressions of gratitude and satisfaction with which the new order of things was spoken of. I believe this gentleman to have been always noted for kindness



to his slaves, yet his language was to this effect—pointing to the long arms of the cane mill he said, “I rejoice that the power and the temptation to oppress these poor people is taken away. How many times, when the crop pressed, have I kept those arms flying till 8 o'clock at night, when they ought to have been chained at 6; and how many times have I set them agoing at 3 in the morning, when I ought not to have done it until 6; and this taken out of the strength of those poor people. In how many instances have I made myself miserable by giving way to anger, and inflicting unjust punishment; whereas now we have the satisfaction of knowing that we cannot injure them if we would.”

As we walked along the noble gallery which surrounds the house, he pointed to a large building filled with lights, situated on a distant elevation, and observed, “There is good work going on; these are the Moravians with their schools for the liberated slaves.” From all the members of the family similar language was heard, and especially when they spoke of the comparative comforts of living on an estate now, and during the existence of slavery. Now there is a feeling of perfect security, a sentiment of kindness and natural good will; whereas formerly there was distrust, jealousy, and the idea, which never could be perfectly eradicated from the breast even of hereditary slaveholders—that it was a gross injustice to take the labor of the poor negroes without compensation. In regard to the industry of the people, the manager observed that it was enough to say that the estate had never been in such a high state of cultivation as at present.”

#### For the Intelligencer.

#### SHALL THE MISSIONARIES, WHO WILL BE PREPARED TO ENTER THE FIELD DURING THE COMING YEAR, BE SENT FORTH?

This is a question which I would press upon the christian community with great earnestness; for it is one which they must decide. The Missionaries cannot go forth unless the means are provided, and the christian community is the only source on which we can depend. The Missionaries cannot walk across the ocean, neither will the heavens rain down manna for his food, nor will the ravens carry him food as they did to Elijah. The Missionary ought not to be compelled to labor with his own hands for his support, as Paul did; for it would consume his time which ought to be otherwise employed, and, besides, the christian community is abundantly able and ought to support him.

The embarrassment under which the Board has labored the past year for want of funds is doubtless generally known. At their last annual meeting at Hartford, they were about \$40,000 in debt. This embarrassment still remains, and in consequence of sending forth the Missionaries who have recently sailed and who are about to sail, the debt must be considerably increased.

In this state of the funds the Prudential Committee dare not pledge themselves to send forth those who are appointed, or will soon be appointed to go forth the coming year. The appointment is made on the condition that “they cannot be sent forth, nor be in any manner at the expense of the Board, until the christian community shall furnish more ample funds.”

It is now for the christian community to decide whether these demands shall be met and the Missionaries permitted to go to their fields of labor the coming year. The number who will be ready to go forth next autumn will be greater, probably, than has ever been sent forth in any single year. In order to furnish the necessary means, the christian community must raise \$100,000 more than what was paid into the treasury of the Board last year. To do this Christians must increase their contributions, and where they paid one dollar last year, it will be necessary to pay at least one dollar fifty cents the coming year.

Will the churches come up to the help of the Lord in

this great work? Will they withhold the funds and thus keep the Missionaries at home, and leave the heathen to perish? Does the Church take on themselves the awful responsibility of detaining the Missionaries from their destined fields of labor? The fields are already waiting for the harvest and the Providences of God seems to be calling on us to go forth into every part of the world and gather in the harvest; and shall Christians thus fight against God, and hinder the reapers from going forth?—Christians, you are taking on yourselves a responsibility which you are not able to bear. The blood of those heathen souls which are lost in consequence of your not doing all that you are able to give them the gospel, will be required of your hands. Beware, then, lest you bring this awful condemnation on yourselves.

I make the appeal in behalf of the millions who are “perishing for lack of knowledge.” They will be lost for ever, unless the Gospel is given to them. I make this appeal in behalf of my brethren, who are longing to go forth and bear to them the messages of salvation. I make it, too, as one of that number. And now I ask you, fellow Christians, shall we give up our long cherished hopes of preaching the gospel to the heathen, an object dearer to our hearts than any other on earth, and remain here to weep and mourn over the condition of the heathen, without having it in our power to do any thing for their salvation? Or shall we be compelled to come to the conclusion that Gordan Hall did, that we “will work our passage to India, if necessary, and throw ourselves on the Providence of God for support among the heathen?”

It is for you, christian friends, to say whether we shall go on this errand of mercy. Will you barely give us our food and raiment, that we may enjoy the privilege of wearing out our lives in preaching the Gospel to the heathen? Can you withhold what God has given you for this very purpose? Remember that he has said “Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

#### AN APPOINTED MISSIONARY.

From the Cincinnati Journal.

BROOSA, ASIA MINOR, Sept. 2, 1836.

#### MARRIAGE CEREMONY AMONG THE ARMENIAN CHRISTIANS.

Dear Brother Brainard,—Having lately witnessed the ceremonies of an Armenian marriage, I thought a brief account of them might not be unacceptable to those of your readers who feel interested in the reformation of this class of nominal christians.

I will commence this relation by a few statements respecting the time when the parties are betrothed to each other, &c. It is a very common custom for girls to be promised in marriage at the age of ten, eleven, and twelve. The other party is usually more advanced; and sometimes so much so as to produce quite a disparity. The contract is made by the parents, generally irrespective of the feelings of their children, and sometimes without consulting their wishes at all. There have been instances where the engagement existed for a long time, without being known to the individuals concerned. Wealth, or respectability, or some similar consideration, generally leads to the connection. Genuine affection cannot be said to be the basis of it; though, doubtless, in many cases, a good degree of it is afterwards realized. After the engagement is completed, there is special effort made to keep the betrothed from seeing each other. And the privilege of an interview, they never enjoy, until their connection is consummated. Very often they see each other for the first time, after they have been indissolubly united for life. In this instance, the girl was about fifteen years of age, and the young man apparently a year or two older, when their interests were blended. It is rather common for females to be married at so early and inexperienced an age.



[36]

The attending ceremonies continue a week, commencing on Wednesday evening; and the marriage itself is in the night of the Sabbath. During every evening of the week, there is feasting, music and dancing at the house both of the bride and bridegroom—particularly on Friday, Saturday and Sabbath evenings. This is for the entertainment of the immediate relations of the parties, and such other friends as they may invite; and all the splendor and magnificence that can be commanded are displayed. On Sabbath night, when the principal ceremonies were performed, the priests at the house of the bride, began by consecrating her dress. This consisted of the ordinary external habit of the country, together with a kind of loose outside garment of red silk, which covered her face and most of her body when worn. They were presented on a low table stand, with two lighted candles, and a pot of incense. While the reading of prayers and chanting of hymns, which constituted the dedication, were proceeding, the incense was burned, and gave the room an agreeable perfume. After the ceremony was ended, the dress was conveyed to the apartment of the bride, who, after kissing the hand of all the females present, seated herself on the floor, in the middle of the room, and was arrayed in the consecrated robes. About midnight, the approach of the bridegroom being announced, we saw the procession, which was escorting him from his own house to that of the bride, to take her to church to be married, moving towards the house with lighted torches and candles. Here we had a most beautiful and forcible illustration of the passage in Mat. 25th ch. and 6th v. "And at midnight there was a cry made. Behold, the bridegroom cometh, go ye out to meet him." Nothing could be more significant to the mind of an oriental.

When the bridegroom, who was distinguished by a red shawl thrown over his shoulders, had entered the house, he came and formally kissed the hand of all the male guests, and then was conducted to the room of the bride. Here, after joining the hands of the parties, the priest read prayers over them, and then the bridegroom led her out of the room, to march towards the church. As she left the house, not a few tears were shed by her mother, and some other relatives; for this was considered as the time of surrender of her daughter. None of her relatives accompanied her to the church; nor did the bridegroom walk with her. She was almost entirely covered by the red silk dress above alluded to, and was led by two women, being unable to proceed alone from the nature of her dress. The procession moved on slowly, most of whom were furnished with lighted torches, candles, or lamps. At the door of the church her expected husband met her again, and took her by the hand. After the priest had read prayers over them, they proceeded towards the altar, where the binding ceremony took place. Here they were made to join their heads, the godfather of one of them holding a cross between them. Meantime, the officiating priests were reading prayers and passages of scripture, &c.; and while they were thus engaged, some one took a piece of thread and placed it around their heads, which were still joined together, and, as it appeared to us, tied it. This is considered as the actual and final consummation of the marriage compact. After a few more prayers, &c. the exercises were completed, and the bride was taken to the house of the bridegroom, and the multitude dispersed. The devotional part of the ceremonies were rather shorter than usual, and were performed in the most hurried manner, and without the least appearance of devotion. On Monday evening, the dowry of the bride, which had been displayed before the multitude during the whole season of festivity, was formally transported to the house of the husband. On this occasion, several horses were loaded with her beds, carpets, &c. &c., and were conveyed under the direction of some of the most respectable of the relatives to her future home. On Tuesday, her female

friends went to pay their respects to the bride, and express to her their good wishes and prayers. But, although they came expressly to see her, she was still concealed under her peculiar dress. During the whole week her face was covered, and that too, though she was made to stand up in some prominent place to be looked at, for hours together, by the multitude assembled. There she stood, speechless and immovable, almost like an Egyptian mummy. It was only on Wednesday, when all the ceremonies are finished, that she was formally uncovered by a priest, and her husband saw her for the first time during the whole week, and perhaps this was the first fair view of her he ever had in his life.

Such principles of marriage will suggest to the reader something respecting the social and domestic condition of the Armenians. There can be no doubt that the revival of pure religion among them, will be attended with a great increase of domestic comfort and happiness, as well as fit them to become members of the great family of the redeemed in heaven. And it is with the hope of exciting christians to pray for a "consummation so devoutly to be wished for," that these lines have been written.

Yours, most truly,

BENJAMIN SCHNEIDER.

## DEATH OF MRS. SMITH.

We are permitted to publish the following letter from the Rev. Daniel Temple, missionary at Smyrna, to Jabez Huntington, Esq. of Norwich, Conn., giving some particulars of the last moments of his daughter, Mrs. Smith, of the American mission in Syria. We are encouraged to expect soon some further notice of this devoted and interesting lady.—N. Y. Obs.

SMYRNA, Oct. 1, 1836.

My dear Sir.—The letters of Mr. Smith will have advised you of the illness of your beloved daughter, and of her removal from Beyroot to this city, in the month of June. Since her arrival here, the disease has made constant and rapid progress, daily indicating that a fatal termination would not be remote. Of this she has been fully aware. At first her mind was somewhat clouded by doubts and fears about her spiritual safety—this she distinctly made known to me shortly after her arrival in my family. As the disease advanced, and the prospect of death came nearer and nearer, the clouds gradually vanished, and light and peace came to her mind. During the last ten days she has been almost daily anticipating her release, and earnestly desiring it. Her sufferings have been very great, but in the midst of them all, she has found the strong consolations of the Gospel. Last Monday, at her request, we united with her at 4 P. M. in the celebration of the Lord's Supper, which, she said, she very highly enjoyed. We were eleven in number, one being a pious young Armenian. As I was requested to administer this ordinance, she fixed her eyes on me from the beginning to the end, except that she occasionally raised them devoutly to Heaven. At her request, we sung the hymn beginning thus: "'Twas on that dark and doleful night;" &c. Yesterday morning at 4, she desired all the family to be called in, feeling that the agonies of death had now commenced. She had previously desired that the family might be present with the servants, to witness her dying scene, and that nothing might be said to her to disturb the tenor of her thoughts. She did not expire till about twenty minutes before eight. She sung with an audible voice, about two hours previous to her departure, though the words could not be understood. Reason seemed to be continued to the last. This morning at ten, her body was laid in man's long home, at Boujah, (a village distant from Smyrna about four miles) where she died, having been carried thither to the family of Rev. Mr. Adger, for better air and greater quiet than we can command in the city. Here, my dear sir, your beloved daughter has



found a grave in a strange land—my dear brother Smith, like the venerable patriarch Abraham, has found here the possession of a burying-place for his beloved Sarah. She was very dear to us all, and to all who have known her. We may truly say of her, *She was a burning and a shining light, and many here rejoiced in her light.*

It will comfort you to know that every possible attention, that could in any way contribute to her comfort, was given her during all her sickness. Never has a wife found a more tender, affectionate and devoted husband, than your daughter has left to deplore his bereavement. At this moment he is not able to write you, but as soon as his feelings will permit, he will communicate to you all the interesting particulars of her illness and death. A vessel is sailing for New-York this evening, and I write this hasty line upon my knee, at the request of brother Smith, and on the spot where your dear daughter died, as there would not be time to write after my return to the city. All our vessels in the harbor raised their flags at half mast yesterday, and her funeral was numerously attended this morning. Our consular flag was at half-mast as a token of respect to our dear sister. My dear sir, at this moment, my circumstances do not allow me to do more than simply to assure you of our sincerest sympathies. Your daughter loved you most tenderly. Pray tender to Mrs. H. and all the members of your family, our kindest christian regards and sympathies. Brother Smith sends more love than words can convey.

Most truly yours,

D. TEMPLE.

#### DEPARTURE OF MISSIONARIES.

According to previous notice, the following Missionaries and assistant Missionaries to the Sandwich Islands received their instructions at Park Street Meetinghouse, on Sabbath evening last; viz.

Rev. Isaac Bliss and wife, of Virgil, N. Y.

Rev. Daniel T. Conde, of Charlton, N. Y. and his wife, from Jericho, Vt.

Rev. Mark Ives, of East Windsor, Ct. and his wife, of North Guilford, Ct.

Rev. Thomas Lafon, M. D. of Missouri, and his wife, of New Bedford, Mass.

Seth L. Andrews, M. D. and his wife, of Pittsford, N. Y.

Mr. Amos S. Cooke, of Fairfield, Ct. and his wife, of Sunderland, Mass.

Mr. Wm. S. Van Duzee, of Ogdensburgh, N. Y. and his wife, of Southington, Ct.

Mr. Edward Bailey, and his wife, of Holden, Mass.

Mr. Abner Wilcox, of Harwinton, Ct. and his wife, of Norfolk, Ct.

Mr. Horton O. Knapp, and his wife, of North Greenwich, Ct.

Mr. Charles McDonald, and his wife, of New York City.

Mr. Edwin Locke, of Fitz William, N. Y. and his wife, of Cornish, N. H.

Mr. Bethuel Mann, of Trumansburgh, N. Y. and his wife, of Skeneateles, N. Y.

Mr. Samuel N. Castle, of Cleveland, Ohio, and his wife, of Plainfield, N. Y.

Mr. Edward Johnston, of Holis, N. H. and his wife, of Warner, N. H.

Miss Maria M. Smith, and Miss Lucia G. Smith, of Clinton, N. Y.

The greater part of these go out as teachers; not to teach a short time and then be licensed or ordained as preachers; but to follow the business of teaching permanently.

Our readers will recollect, that while the first missionaries to these Islands were on their way, the old idolatrous religion of the nation was abolished, and the people left without religion. On the arrival of the missionaries, they were ready and desirous to be taught. The de-

mand for instruction was great, and those who first learned to read, forthwith engaged in teaching; so that, in a short time, nearly one third of the adult population was at school. These native teachers were themselves ignorant, and soon had taught all that they knew, and ceased to interest their pupils. The schools languished, and there was reason to fear the relapse of great multitudes to idolatry.

To meet this difficulty, it has been thought desirable to establish a model school in every district in the Islands. These districts are about thirty in number, separated by mountains and ravines almost impassable. They contain, on an average, about 3,500 souls each. These model schools, aided by the High School under the care of Mr. Andrews, it is hoped, will soon be able to furnish efficient instruction to all the youth of the Islands. Some months since, we mentioned the appropriation, by the Prudential Committee, of several thousand dollars for the erection of school houses. These teachers go out to use them. They will not only act as teachers themselves, but do what they can to raise up and superintend other schools in their respective districts.

The plan of operations was fully explained in the instructions, given by Rev. R. Anderson, D. D. Secretary of the Board. He mentioned two facts, which will astonish the unthinking. The religious newspaper, in the native language, has 3000 subscribers, at one dollar a year; and more than 50,000 copies of the Hymn Book in that language has been called for by the natives, and furnished by the press. Seventeen years ago, the language had not even an alphabet. These facts appeal to literary men—even those of them who care nothing for the religion propagated by the missionaries. What literary association has done so much for literature, throughout the world, as the American Board?

The exercises of the evening, besides appropriate music, were, prayer, by Rev. Mr. Fitch, of the Free Church; Instructions, by Rev. Dr. Anderson; Address to the Missionaries, by Rev. Mr. Bird, of the mission to Syria; prayer, by Rev. S. Aiken, of Amherst, N. H.

The company had not sailed when our paper went to press.

The vessel takes out the materials for building a house of worship, for which the king has paid \$1500.—*Boston Recorder.*

#### NEWS FROM MISSIONS.

SINGAPORE, July 29.—The Missionaries were well. Mr. Arms has been very favorably received by the Dutch President at Pontiana in Borneo, and thinks the prospect of usefulness there encouraging. He was designing, at the date of the last letter from him, to start soon on an exploring tour, in which he expected to visit the most important places in that section of Borneo. He designs to return to Singapore in September; after which he will probably return to take up his abode at some place among or near the Dyaks, for whose benefit he designs to labor.

The vessel in which Mr. Arms went to Pontiana was attacked by pirates near the coast, a little distance from that place, and very narrowly escaped being taken.

The members of the Siam mission were well in the early part of June, and going on well with their work, so far as externals are concerned.

SANDWICH ISLANDS.—Rev. J. S. Green writes as follows:—

"The second edition of the Old Testament (10,000 copies) is just printed, and it will probably all be called for in three months. No small part of the Old is in print, and I trust, before the end of the year, will all be in the hands of the people. Only a small edition, however, can be printed this year. The second edition of a geography of 200 pages is nearly ready for our schools. A Sacred Geography and Chronology is printed. A natural history and a history of the Islands is preparing. A



volume of sermons is nearly ready for the binder, besides a variety of school books, &c. &c. Some of the scholars at the high school have engraved several maps, so that we have the prospect of obtaining a native atlas in a few weeks.

"Does that look like 'a failure?'"—*Bost. Rec.*

BROOSA, ASIA MINOR, JUNE 25, 1836.

Editor of the Philadelphia Observer:

Dear Sir,—Broosa, as you are aware, was the capital of the Ottoman Empire for more than one hundred years. From this circumstance it became a place of considerable importance, and its population very considerable. The principal part of it has, as I suppose, always consisted of Mohamedans, as it does now. It will probably not be too high an estimate to consider the followers of the false prophet about 80,000. From their large number, I naturally come in contact with them more or less, and thus become acquainted with their manners and customs, and their religion. I am not a missionary particularly to the Mohamedans; but, situated as I am in the midst of so many thousands, I often have my sympathies awakened in their behalf; and it is my object in this letter to call the attention of your readers to this class of our benighted fellow men.

And here I cannot refrain from asking why it is that the followers of Mohammed do not find a larger share in the prayers and sympathies of christians? When do you hear a prayer offered up for them? When do you hear an inquiry after some indication for good among them started?—Scarcely ever. And when the subject of their conversion to the truth is introduced, it is treated in a manner betraying the impression that the time for it lies in the far distant and unknown future. It is not even looked for, and almost considered as an event which will never take place. But is it so? Are they not so included in the glorious promises of future enlargement of Zion? And while the gospel is winding its way to almost every part of the heathen world and gaining access, are we not to expect that doors will be thrown open for its entrance among the Mohammedans? Yes, here also it has achieved splendid victories. Mohammed will give place to Jesus Christ, and the bible will be substituted for the Koran. But when? Doubtless, when the church shall feel, and pray, and labor in earnest, for their spiritual illumination. Hitherto their feeling has been almost exclusively that nothing could be done for them; that their case was a hopeless one. At length two missionaries have been sent to them—one in Turkey and another in Persia, and a third may now be on his way to the latter country. And I have been struck with the remarkable coincidence, that just as christians are beginning to embrace them in their feelings, symptoms of the passing away of their delusion show themselves. It is certainly the case in the Turkish Empire, that their bigotry and hatred of Christianity are softened down; and I believe the same remark will hold true of them in other countries, as the notice of Missionaries and travelers indicate. Only a few days since, my teacher in Turkish told me that many Turks believed, and when they could do it secretly without endangering their lives, freely confessed Mohammedanism to be an imposture. And, doubtless, in many other places such cases are to be found. The disposition to change their customs is fast increasing; and as many of these result from, or are connected with their religion, the way is thus preparing for abandoning this also. The innovations of the present Sultan in this view awaken cheerful anticipations. This state of things was unknown formerly, and certainly leads us to hope that they will soon be willing to examine with candor the claims of the gospel.

I have been much disappointed in the character of the Turks. When in America, my conceptions of it were those of the most cruel barbarity and ferocity. I used to feel that I should always tremble to enter the presence of

one of them. But my fears have not been realized. There are many things in their character that deservedly call forth admiration. Those in the higher ranks of life have much of apparent mildness, dignity and ease in their manners. And the impression they make on a stranger was quite in their favor. It is true they still love to domineer, and have a disposition to oppress. And with the scenes of the Greek revolution fresh in our minds, we cannot acquit them of the charge of cruelty. Still, when their rage is not particularly excited, as it was then, they are both capable of, and do often exhibit feelings of kindness and generosity. And as to honesty and integrity in dealing, I believe it the general opinion, that they are more worthy of trust and confidence than the nominal christians. I do not wish to give them more credit than they deserve, or to say that the great body of the nation is not very ignorant, and does not need to be greatly elevated and improved. But the constituent parts of the character of all are not pure fierceness and inhumanity, and every thing that is revolting to civilization and refinement, without any thing as an offset, as is supposed by many. They possess naturally some noble traits, especially some of the rising generation; and nothing but the efficacious influences of grace is necessary to make them truly interesting people.

The Koran, their principal sacred book, is Arabic, and of course unintelligible to the great mass of Turks. Many of their smaller treatises on religion are in the Turkish language, but so many Arabic and Persian words and phrases are interwoven, as to render them difficult to be understood by the lower classes. All their prayers too, which they daily repeat, and all their devotional exercises, are in Arabic. Of course there can be no salutary impression made by these exercises, though they should contain much truth, because not understood. Still, though in a foreign tongue, many a Turk can repeat from memory large parts of the Koran, and some of them even the whole. They have five regular seasons of prayer each day; viz: at day break, at noon, in the middle of the afternoon, at sunset and an hour and a half after sunset. A crier regularly announces their arrival. Previous to offering their devotions, they wash their hands, feet and face. They attach so much importance to this ceremony that they believe no prayer can be acceptable without it. It is supposed to remove any defilement which they have contracted. Even in the coldest weather they do not dispense with it. I have often seen them take off their shoes and stockings and plunge their feet into a cold fountain while the ground was covered with snow; and after washing they go directly into the cold mosque to present their prayers. And if, between washing and entering the mosque, they should accidentally become defiled again, they must return and wash once more, before their devotions can be acceptable. Though the most common place for these prayers is the mosque, yet they are often seen spreading their mats or small carpets in the corner of the street, or in their shops, where their genuflections and prostrations are made. And no matter who may pass by, or by how much bustle, noise, and confusion they may be surrounded, their attention is not diverted. And if they should happen to be disconcerted, or lose or forget the regular order of the form of words which they repeat, they must begin again *de novo*, and go over the whole. No one is considered a faithful Mussulman who does not observe these seasons of devotion; and many of them adhere very strictly. Not long since, our ladies had a visit from the harem of a distinguished Turk. One of them was a devoted follower of the prophet. As noon approached, she made frequent inquiries whether the signal for prayers had been given. As soon as the time arrived, she repaired to the fountain and went through the process of washing, and then sought a convenient place in the yard, in the presence of all in the house, and commenced her devotions. However, before she had finished them, their servant called for them to return; and she



was obliged abruptly to break off, though she continued to mutter over the remainder of her prayers while she was making preparations to leave. Well would it be for the church and for the world, if professed christians devoted as much time to humble, believing prayer, as these deluded followers of Mohammed spend in their unmeaning and lifeless forms.

In conclusion, let me earnestly commend these long neglected people to the friends of Christ; and let me ask also their fervent supplications in behalf of the nominal christians for whom we labor. We do crave their prayers for this mission. How else can we hope that the bigotry, prejudice and superstition of the people will give way? Could they, surrounded by a blaze of heavenly light as they are, see the thick moral night resting on this land, feeling of gratitude would constrain them to cry to God in their behalf. O that a dense cloud of the incense of fervent prayer, collected from all parts of our land, might be continually ascending on high for the heathen! Then would joyful tidings of the triumphs of the gospel in distant lands be ever wafted to her shores, and then too, would heaven resound with acclamations of praise for the cheering tokens, that the kingdoms of this world would soon become the kingdoms of our Lord and of his Christ."

All the members of our mission are in usual health, and we think there is a gradual advance in our work.

BENJAMIN SCHNEIDER.

#### NEW PUBLICATIONS.

*A Plea for Voluntary Societies, and a Defence of the decisions of the General Assembly of 1866, against the Strictures of the Princeton Reviewers and others.* By a member of the Assembly.

Every one who has occasion to know how matters stand in the Presbyterian Church, will do well to read this book. It is for sale by Mr. Stebbins, Chapel-st.

*The Lilly of the Valley.* By the author of *Little Henry and his Bearers*.

*First Lessons about Natural Philosophy, for Children. Part Second.* By Miss Mary A. Swift, Principal of Litchfield Female Seminary.

Both very good books in their way. The first is one of Mrs. Sherwood's pathetic stories—characterized like all her stories, by the lessons of religious truth and duty which are interwoven with the narrative. The second is by one of our New-England ladies, and will serve to show to thoughtful children the why and the wherefore of a great many things,—as for example, what it is that moves the pendulum of a clock, why it is that a sled goes of itself down hill on the hard snow; and why a boy is more likely to fall on the ice than on the floor. Both may be had at the Sabbath School Depository in Chapel st. and we recommend them not only to parents, but to uncles, aunts, and cousins, who may be about making new year's presents.

#### RELIGIOUS SUMMARY.

**DEDICATIONS.**—A new Congregational Church was dedicated in Sherman, on the 27th ult., and one in Beth-

lehem, on the 1st inst. The sermons on both occasions were preached by the Rev. Mr. Harrison of Bethlehem. The Churches, we understand, are neat, handsome edifices, and the exercises on the occasions appropriate and interesting.

A religious newspaper is, in truth, a periodical tract—with the advantage over common tracts, of wearing its sentiments into the mind, by repetition;—and he, who by obtaining a subscriber, secures the reading of a religious newspaper, may regard himself as performing, every week, the part of a Tract distributor. It would be difficult to point out a mode in which more good can be done, with an equal expense of time and effort.—*Con. Observer.*

Eberle, in his excellent work on the diseases of children, says that the mode of clothing infants with their necks and upper parts of the breast bare, cannot fail to render them subject to the influence of cold, and its dangerous consequences. In this country, especially among the Germans, who are in the habit of clothing their children in such a manner as to leave no part of the breast and lower portion of the neck exposed, croup is an exceedingly rare disease. Whereas in cities, or among people who adopt the modes of dress common in cities, this frightful disease is, in proportion to the population, vastly more frequent.

#### MARRIED.

In this city, by the Rev. Mr. Cleveland, Mr. Wm. S. Charnley, of Philadelphia, to Miss Elizabeth B., daughter of Charles Atwater, Esq.

At Glastenbury, on the 23d ult., by the Rev. J. Allen, Mr. John W. Summer, of Hebron, to Miss Mary Gleason, daughter of Mr. George Gleason, of the former place.

At Norfolk, by the Rev. Joseph Eldridge, Mr. Wilcox, of Harwinton, to Miss Lucy Hart; assistant missionaries to the Sandwich Islands. Mr. Edmund Ashley, to Miss Mary Judd.

At Waterford, on the 20th ult., by Elder Darrow, Mr. William Perkins, of East Hartford, to Miss Sabrah Beckworth, of the former place.

In Branford, on the 11th inst., by the Rev. Mr. Gillet, Charles S. A. Davis, Esq., of this city, to Miss Mary F. Downs, of the former place.

At Saybrook, on the 20th ult., by the Rev. F. W. Hotchkiss, Mr. Lorenzo Redfield, of Killingworth, to Miss Elizabeth C. Denison, of Saybrook.

#### DIED.

In this city, on the 11th inst., Mrs. Margaret Shelly, aged 39 years, wife of Mr. Joy Shelly, formerly of Guilford.

In Hartford, on the 20th ult. Dudley, aged 2 years and 6 months, son of Mr. Dudley Buck. On the 21st ult., Miss Mary Ann Porter, aged 22 years, of Glastenbury. On the 23d ult., Mr. John G. Richardson, aged 22 years, son of Mr. John Richardson, of Columbia.

At West Hartford, on the 24th ult., Mr. Joseph Rogers, aged 62 years.

At Avon, Nov. 28th, Miss Thankful Norton, aged 84 years.

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